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BOOK REVIEWS

The Works of Aristotle Translated into English, Vol. X., *Politica, Oeconomica, Atheniensium Respublica*. Oxford: Clarendon Press, 1921.

This tenth volume of the great Oxford translation of Aristotle, edited by W. D. Ross, must be welcomed by all students of Aristotle and should be welcomed by all students of politics. The re-issuing of the Jowett translation of the Politics is explained by the editor as follows. "Piety towards Dr. Jowett, whose munificence has made possible the production of this translation of Aristotle, suggested that no new rendering of the Politics should be attempted." Certainly no other English translation reads so well as Jowett's, but unfortunately the reader should be conscious that he is frequently reading Jowett and not Aristotle. I give one illustration of the liberties which Jowett took. The lines 1258 b, 8-11, translated literally, read about as follows: "We have discussed sufficiently the science of the subject (business or finance), and ought now to discuss its practise. In all such matters freedom reigns in understanding them, but necessity in practising them." In Jowett's translation they read: "Enough has been said about the theory of wealth-getting; we will now proceed to the practical part. The discussion of such matters is not unworthy of philosophy, but to be engaged in them practically is illiberal and irksome." The editor, in this case, has given in a footnote Bernays' translation: "We are free to speculate about them, but in practise we are limited by circumstances." This method of calling attention to improvements in translation or to more recent scholarship on the texts is followed throughout and is valuable. But the revision of the Jowett translation thus effected is still quite inadequate. The Welldon translation is superior in point of accuracy, but it too leaves much to be desired. For instance, in Welldon the above passage reads: "Having now sufficiently discussed the theory of Finance, we have next to describe its practical application. It is to be observed however that in all such matters speculation is free, while in practise there are limiting conditions." Welldon here corrects Jowett's error, but he introduces an error of his own in the first part of the passage. There is still needed an English translation to equal the French of St. Hilaire, which has the merits of both accuracy and a fluent style.

E. S. Foster's translation of the Economics is a great improvement over the old Walford translation in the Bohn Series, and makes the treatise very attractive reading. It deserves to be much more generally known than it is. The first book is generally re-

garded, following Zeller, as not genuine, although on rather slight evidence. It is an excellent illustration of the "common-sense" character of Aristotle's philosophy, consisting of observations on how households are successfully conducted, observations so commonplace as to escape being written except by Aristotle or in proverbs. One is interested to read in Aristotle, for example, that "there are occasions when a master should rise while it is still night; for this helps to make a man healthy and wealthy and wise." The second book of the *Economics* is obviously post-Aristotelian, and consists of a collection of most entertaining anecdotes about royal, satrapic, political and personal economy.

Sir Frederic G. Kenyon's latest revision of his excellent translation of the Athenian Constitution needs no further comment, as his work both as a translator and as an editor of the texts, is well known.

The addition of copious footnotes and the careful indexing of the books make this edition of Aristotle all the more attractive.

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Étude sur le Terme ΔΥΝΑΜΙΣ dans les Dialogues de Platon.

JOSEPH SOUILHÉ. Paris, 1919.

The aim of this modest and thorough piece of work is, first, to help make precise the Platonic vocabulary and thus the Platonic philosophy; second, to prepare a more complete knowledge of the Aristotelian theory of potentiality (p. xi). To achieve this aim M. Souilhé follows the models of Ritter's "*Εἶδος Ἰδέα und verwandte Woerte in den Schriften Platons*" published in his *Neue Untersuchungen ueber Platon* and of A. E. Taylor's "The words *εἶδος, ἰδέα* in pre-Platonic literature" from the *Varia Socratica*.

Probably no model could be better for this sort of work than Mr. Taylor's, especially if one is equipped with as sure a lexicographical sense as his. For it emphasizes the actual use of the words in question and not what people say the use is. Thus by actual comparison and analysis one obtains not a mere unsubstantial guess at what the Greeks may have been talking about, but a careful determination made inductively with the evidence plainly exhibited. Plato, in this case, is put in a Greek setting among his fellow thinkers. To study him thus is surely to run less risk of modernizing him, if nothing else, and that is of course one of the easiest mistakes to make in interpreting the ancients. The result incidentally throws light on the whole workings of the Greek scientific mind, a field which lies outside M. Souilhé's immediate interests, unfortunately.